

rights under the so called democracy in this State. The Government have not come out with a statement or given an assurance even now that they are going to respect them at all. Today is the last non-official day. Let not the Government believe that if there is no opposition it will be an easy walk-over for them. Let not anybody be under the misapprehension that we will not be here to do our duty to the people and to ourselves. With these words we stage a walk out.

*(The Opposition Members then withdrew from the House).*

11 A.M.

## NON-OFFICIAL RESOLUTION

### Prayer before commencement of Proceedings.

Mr. SPEAKER.—We have to proceed with the Resolution of Sri Siddalingaiya. Hon'ble the Law Minister will have to speak on the question of admissibility. I have to decide whether it is admissible.

Sri T. SUBRAMANYA (Minister for Law, Labour and Local Self-Government).—I will appeal to him to withdraw the resolution.

Mr. SPEAKER.—I want to know at this stage, if the Hon'ble Member Sri Siddalingaiya is going to withdraw the resolution as suggested by the Law Minister. If he is going to press the resolution, I have to give my ruling on the question of admissibility.

Sri C. J. MUCKANNAPPA (Gubbi).—When there is a point of order, why should the Chair ask Sri Siddalingaiya to withdraw the resolution, Sir? To withdraw or not to withdraw is left to his discretion. The Chair has to give a ruling on the question of admissibility.

Mr. SPEAKER.—If the Hon'ble Member is going to withdraw the resolution, there is no point in giving my ruling. There are two courses open.

One is to give my ruling on the question of admissibility in the first instance. But supposing, at this stage itself, Sri Siddalingaiya wants to withdraw the resolution, it obviates my ruling and I need not give any ruling on the point. I heard the Hon'ble Law Minister saying that it was possible that Sri Siddalingaiya might withdraw his resolution at this stage. If he is not willing to withdraw it, I will have to give my ruling.

Sri T. SUBRAMANYA.—Sir, I had a talk with Sri Siddalingaiya on this point. His object in bringing this resolution is to bring to the attention of the Members of the House the necessity for higher values of life. And I think it would best serve this purpose if we discuss this matter and subsequently, the views of the Members of this House may be ascertained and he be requested to withdraw.

Sri C. J. MUCKANNAPPA.—Then what happens to the point of order raised?

Sri MAHMOOD SHARIFF (Broadway).—Sir, yesterday, my friend Sri Siddalingaiya moved his resolution and that resolution was discussed and during the course of the discussion, a point was raised as to whether there was anything in the resolution which militates against the Constitution.....

Mr. SPEAKER.—He moved the resolution and it was proposed to the House and immediately the point of order was raised. There was no discussion on the subject.

Sri MAHMOOD SHARIFF.—Is it the occasion to ask him to withdraw?

Mr. SPEAKER.—I have not asked him to withdraw but would like to know what he desires to do. It is all right. I will give the ruling.

After considering thoughtfully about the admissibility of the resolution, I have come to the conclusion that the Resolution is admissible. After all, looking to the resolution, Hon'ble Members will see that it is only a prayer. Even if it is taken as an oath, it is not an oath against the Constitution. It is not in contravention of the oath that we have taken in respect of

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the Constitution. The resolution only says:

‘M.L.A. is a true servant of my Motherland.....Let the Holy Mother bless our work’

Under these circumstances, the point of order cannot be upheld by me. It is for the House whether to adopt the resolution or not.

There is an amendment by Sri Mahmood Shariff. He may move his amendment.

Sri MAHMOOD SHARIFF.—May I have your permission to move the following amendment? I beg to move my amendment:

“1. Delete the word ‘following’ after the words ‘proceedings should commence with the’; and

2. Delete the second paragraph altogether.”

Mr. SPEAKER.—The amendment moved:

“1. Delete the word ‘following’ after the words ‘proceedings should commence with the’; and

2. Delete the second para.”

Sri T. SIDDALINGAIYA (Doddaballapur).—Mr. Speaker Sir, I want to place this Resolution before this House for its consideration without creating any misunderstanding. It is a resolution which if considered deeply has got and is going to have the greatest consequence in the life of our country. Its origin, as I have explained on a previous occasion, is to see that the position of the country after independence is very bad. Every one is feeling that some steps should be taken to give greater recognition for moral and spiritual values. We are making or placing more emphasis upon the material side of things. As I submitted on a previous occasion, right from the President downwards everybody is taking about it. There does not seem to be no serious consideration of the great things that are going on in our country. Hence, the spirit with

which I have brought this resolution may be kindly considered. I do not want to say anything about this when they raise technical objections. Technical objections are there with regard to every thing. But when we come to the substance of the serious point or factor in life, we have to consider whether Constitution provides for it or otherwise and say something about that which as it affects the entire life of the nation is greater than even the technical Constitution. The American Constitution was amended only 5 or 6 times within the last 170 years. But our Constitution is amended ten times within these ten years. Therefore, I say, the national life of the country is higher than even the paper Constitution. With all our respect for our Constitution, we must be able to change ourselves when it is a matter of absolute necessity. Therefore, I appeal to our critical Members not to look at it only technically and legally or intellectually, but to give due consideration to the substance of the resolution that I have placed before this House.

[SRI R. G. KAMAT, Chairman  
in the Chair.]

Sir, the country's present moral and other considerations require that we must introduce some new element into our national life. We are seeing clashes between parties and parties, castes and castes, and about the languages. There does not seem to be any harmonious work going on in any part of the country, either in the States or in the Centre. It is a deplorable state of affairs and it is admitted by every big man of this country who has the good of the country at his heart. Probably I was not a proper person to put this resolution before this House. Greater men should have done it. The President or the Prime Minister should have taken up this responsibility and given a lead in this behalf. It does not appeal to them. I feel the pulse of the public. The public wants some kind of moral and spiritual lead to be given in all the matters that concern the life of this country. Today if we give this lead,

Mysore will be justifying its reputation as a model State. Right from here it will spread all over the country; it will have a great consequence on the future of the country. If in every small meeting or big meeting two minutes are given for preparation of the mind, it will give a good approach to the question. This prayer is for dispassionate preparation and for regular mental preparation to make the approach to the problem in a proper manner. The prayer does not mean asking somebody for a gift. Today in this world even scientists have admitted that a little moment of thinking will produce enormous effect.

Even the plants have got sensitivity to respond to our words. The scientists have experimented that two seeds put in two pots nurtured in a similar way by the human beings have shown different results. One seed was regularly cursed by a human being and the other was not. I am talking what the scientists have stated in a scientific publication. They have stated that if we go on saying to a seed 'let it not sprout', it will not sprout at all. The other seed in similar conditions if it is said 'let it get on', it sprouts very well. This is the scientist's point of view. Secondly we all know that music has a great effect. Music produces harmony and it has a psychological effect on patients. This is not a matter of superstition. It is a scientific truth. All of us may not be scientists and may not be able to see the truth. But the scientists have said that music has brought about a remedy. Therefore we have got to admit that. Even today we are aware that poisonous bites of cobra area cured. A man comes and utters a few words and the bites of poisonous viper are cured. I may not be able to describe how it happens but they are facts. The prayer makes the poison disappear and it is also admitted. If a cobra bites me here, I can simply send a message to a Railway Station Master and the Government themselves have recognised the importance of that and given priority to a telegram, I am cured here. These are great things. They look like miracles but they are facts. If we are wise, we cannot shut

our eyes to these things. Just because one cannot understand we cannot say they are false. Once I was myself a witness to an incident. A person came to the Munsiff Court at Doddaballapur. He was a weaver gentleman and told one Sri Mastan Sab, whose case I was conducting, that a cobra had entered his house and that he must order it out. Sri Mastan Sab said that the case was to be taken up and so he would go to his house at 5 o' lock. The weaver gentleman replied that by that time the cobra would have run away somewhere. Sri Mastan Sab told him that he had ordered the cobra to stick to that place and not to stir from that place. I with other lawyers and Mastan Sab went to that gentleman's house in the evening and we learnt that the cobra had not stirred one inch since the second of that gentleman's command which was at the Munsiff's court. So, the world is not physical only. It is a metaphysical in the sense that our physical microscope is not put into laboratory test. There is something higher than all this. I might have plenty of money but if I do not have a proper spirit, my money, prestige and all words are no use. Therefore, what is required is proper approach in life. In this world of today we see everywhere, in this city of Bangalore itself, in nearly 500 places *Ramotsava* is going on and there will at least be a lakh of people attending every day.

They go there because they get peace of mind which they do not get anywhere else. I have seen many people here that even though they make arguments and fight with us about secularism at home they go to the worship room at least for two minutes to worship and come out and then feel that they have become better. Therefore, this kind of prayer is intended to create a dispassionate cool-headedness before we commence any transaction. It is in that scientific view that we have to commence and if it appeals to the House it may be adopted because after all, we are in democracy, it may be thrown out or it may be passed. The form of prayer may be different; truth is one; everybody may pray in their own form; it may be narrow or broad;

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but they cannot change the truth. That is the definition of prayer or the meaning which I have got in my mind when I put these words into the resolution. Secondly, is it a very strange thing that we want to consider? America which is most scientifically advanced is starting its Congress Session with a prayer, the Challin reading the Bible and making everybody stand up. Are they ashamed of it?

ಶ್ರೀ ಸಿ. ಜಿ. ಮುಕ್ಕಣ್ಣಪ್ಪ.—ಅಲ್ಲಿ ಒಂದೇ ಒಂದು ಪಾತಿ ಇದೆ. ಇಲ್ಲಿ ಸಾವಿರಾರು ಪಾತಿಗಳಿವೆ.

Sri T. SIDDALINGAIYA.—That is true. There are different people. There are even Communists there. They are so good that if others want to pray, they allow them to do so. They have that consideration. There are other communities. They have got Jews there; especially in some States, there are even Indians who are Members of the Legislature in some of the States.

Smt. VIJAYA RAGHAVENDRA RAO DESAI (Chitapur).—There is only one community scientifically. It is homousian.

Sri T. SIDDALINGAIYA.—The Lady member has explained it in a very crisp manner. After all, there is only one community. What difference does it make? We are all living as Members of one humanity. Our Prime Minister is the Leader of the whole humanity in the sense that all the world accepts his Pancha Sheela. We are free from caste, creed, colour and such distinctions. Scientifically anybody who has risen above the narrow parochialism or feudalism will feel that we are all members of the same community. I know Sri Muckannappa raised the question so that I might clarify it. He himself is very glad that I have brought this resolution. Here and there, some clarification is necessary. I have great respect for such interruptions. All the countries of the world except Russia which had banned religion for a few years, respect religions.

Sri J. P. SARWESH (Serum).—Russia is progressing without God and religion more than other countries.

Sri T. SIDDALINGAIYA.—I have read as much about Russia. I will give you a convincing answer. I will take that point later. I was talking about America. They are a steady race. America, though it is a new country has always been a steady nation. It has got its moral values; it has got its national character; they observe some high qualities which we in our country have yet to learn from them. In the Parliament of England which is called the Mother of Parliaments, they have got a Chaplin; he is paid and he has no other work than to read those prayers from the Bible, all members standing. There is a steadiness of life. In our country our moral ideas are torn to pieces. We are at clash with each other. We think of so many divisions and differences. The whole race is simply torn to pieces, and there is no unity of feeling or harmony. Everybody's feeling is that something has happened to this country. We do not know whether we are going. Every great man of the country is saying and I am only repeating it, that in this country something is lacking and something is wrong and everything is going wrong. Therefore, I say this prayer will help us to give a cooler thought to the problems of the country. United Kingdom has adopted it. The Mother of Parliament is a good example for us to follow. I do not want to mention other countries which are small. France starts with a prayer; they are Christian countries, excuse me for mentioning it; I am not letting down our moral strength of our country. But still I say that their character in the work-a-day world is better than ours. I was reading day before yesterday what happened in Cairo. The people have got that national spirit and national character there. One of our Indians sat in a Taxi and hired it, but the Taxi driver refused to accept any money from him. He explained that the President of Egypt Col. Nasser was the guest of Brother Nehru and he was enjoying his hospitality and while that is so, he did not want to accept taxi hire from him. He further said: I am honouring you and your country." Can that be



expected anywhere in our country? Certainly, the other day Smt. K. S. Nagarathnamma went to Japan. She had no change in her purse.

11-30 A.M.

**Sri C. J. MUCKANNAPPA.**—Sir, the Hon'ble Member said by way of explanation that the taxi driver did not receive his fare because his president was in this country. Does it mean that we are all dishonest and 'asathyavanthas'?

**Sri T. SIDDALINGIYA.**—I know why Sri Muckannappa puts that question. I was explaining. There is a steady national character. In our country that steady national character has not developed because we are not feeling that the country is ours. We are all feeling 'myself' as a natural human being. 'I am satisfied if I get what I want'. Excuse me for saying that. It is the natural disposition of our mind 'first myself and next the country'. But in other countries they think first of their country. In Japan, instead of doing anything which is insulting to the country or to the King, the person will go and commit suicide. He says 'whether I exist or not, it does not matter; my country must first exist'. But in our country, it is just the reverse. We do not, psychologically or otherwise, have any sense of independence. We have become self-centred; we have become caste-ridden; we have become community ridden; we have become language-ridden. All kinds of things are happening. All people are set against all others—the Government officers, the N.G.Os. There is so much of revolt amongst the students. There is revolt amongst the labour—there is revolt—I need not mention all those items. Everywhere there is a spirit of revolt. There does not seem to be a spirit of unison which is very necessary for the progress of the country. I do not want to take much time because I want other people to help to contribute towards an understanding of this problem. As my big brother Sri Subramanya put it, I do not want to merely place this before you. I want to leave it to the House to consider this in its proper worth. It is a great necessity. The whole

country is watching. If I might submit to you, the Press seems to have become very much interested in this idea. I have received several letters. Some of these papers have given very good publication. The real service of the fourth estate certainly is admirable in this regard. They want this moral element to be infused in to our life. All our caste, creed, untouchability—everything must go. If it is to be successfully applied, then the sense of moral value alone can do it and we have to start by means of a prayer resolution. In a most simple way I have put the idea before the House. If I go on talking it will become endless. I think I will be asked to give a little explanation or a reply in the end. Therefore, I will reserve whatever comments I have got. But this I submit. It is going to have a very good import. It is going to have great consequences on the life of our country. We have got nearly—in the whole of India—five lakhs of panchayats. Everywhere you see people are fighting for power, position and all that. But if they give a little time to think about the moral aspect—after all we must live together, exist together and co-operate, if we have to get on as one country. We must all help each other. We must feel that our country is our first concern and that our village is our first concern. In that sense if we have got to build up a national character, we must make a beginning somewhere. Therefore what we do here is being observed all over the country. If we take this seriously without depending only upon technical and constitutional points, I am sure the country will appreciate the move that the Mysore Legislature has taken. From here, I am sure, the Central Legislature will take it. I know many people want this kind of mental preparation to be given to all of us, whether in the Centre or in the Legislature or even in the Municipality or the Panchayat. Therefore, I will not say any more. I will only say, as I said, the nation's future depends upon the moral and spiritual values. The way you apply them is the point in question. There are serious potentialities in prayer

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itself. It takes a lot of time for anybody to explain any of the subtle aspects of it. I won't go to it. I will say it gives at least a moral discipline so that we might talk over with a sense of restraint and will give room for a person to think—I will try to understand the other side of the question—I will try to understand my opponents better—I will have a sweet mind and approach. All these matters will be very helpful in understanding each other. The opposition will be less. There will be a greater feeling of communism in the real high sense. Therefore, I place it before you. I want to leave it to the members to discuss. With all seriousness of my heart, I place it before you. I have nothing by myself—personally. I say this is a necessity of our society today under the present circumstances of our country. Therefore, you think over the matter and give the best consideration you can. I move this resolution and commend it for your kind acceptance.

\*Sri MAHMOOD SHARIFF (Broadway).—Mr. Speaker, Sir, Yesterday, we were at great pains to consider as to what was the spirit underlying the resolution which my friend Sri Siddalingiah sought to introduce in this august House, and whether there was anything that militated against this in the Constitution or whether there was anything in the rules of procedure which stopped him from introducing this resolution for our acceptance. From the information that I gathered from my friend, I feel that by moving this resolution, he wanted to give expression to his feeling of frustration as also to the feeling of frustration entertained by some people of his way of thinking. Frustration not only against the organisational wing of the ruling party but also against the things that prevail in this august House. I say frustration of the organisational wing of the ruling party because we feel so much of groupism, so much of propensity to over-ride the mandate given by the High Command and so on. Also, he wants to give expression to the atmosphere which obtains in the present

Assembly. Sir, the conditions which obtain in the present Assembly, I may be pardoned if I say, are as sad as sadness would be. The way in which questions are put and answered are not with any dignity and decorum. That has led Mr. Siddalingiah to move this resolution to see that things get better. The idea is that at the beginning of the day we should seek the help of God in order to assist us in our deliberations to follow certain ethical principles.

Sir, it was suggested that our country is secular and it consists of heterogeneous population with diverse group of religions which have not got a common method of prayer. Sir, it is no use drawing things which were mundane into the arena of ethics. It seems to me, so far as secularism is concerned, it does not negate the idea of religiosity. I am at a loss to understand that just because our country is secular, this is not practicable. Somebody said that the oath had got a specific meaning. The oath we take has got a different context. It says, we should be loyal to the country and to the Constitution. But, the resolution has a different meaning. The oath, according to the resolution, means that we pray and seek the guidance from God to guide in our deliberations here. My friend gave several instances from America and Britain. I do not know whether I could talk with authority on this subject. But, so far as my knowledge goes, at the beginning of the session, some such prayer is in practice in America and Britain. We take pride in spiritual heritage. When such is the case, do you not think that the form put forth by my friend is a very wholesome one? Our mind is not habituated to associate ourselves with worship or prayer with the business conducted in this House. The problems which are the subject matter of discussion in this House are perhaps mundane to be associated with the ethical concerns. My friend wants to give expression to the feeling of frustration which he interprets regarding what is happening here. Sir, it is not my purpose to dilate upon the unwholesome atmosphere prevailing in this House. I may be pardoned if I say

that there is a lot of deterioration. Therefore, it is very necessary that at the beginning of the day, or at the beginning of the session or at least on the first day of the session, some such thing is adopted. But, other friends like Muslims and Christians may object to the form of the resolution. So I seek permission of this House to move this amendment.

“Delete the word ‘following’ which occurs after the words ‘Proceedings should commence with’ in the first para. Delete the Second para”.

Sir, what we want is, at the beginning of the day or at the beginning of the session we may seek the guidance of God in order to help us to deliberate matters in a manner befitting of the Mysore State. With these words, I hope this will be accepted.

\*Sri F. H. MOHSIN (Hubli City).—Sir, I rise to oppose the Motion and also the amendment proposed by my friend Sri Mahmood Shariff. The movers of the resolution and the amendment said that things that had happened here and in the ruling party wing had made them move this resolution and an amendment—after seeing the groupism in the State and here. I am rather surprised at the resolution that it should come even in the Assembly. If the movers of this had been born centuries back, I think, they would have been elevated to be worshipped by the people of that time.

Mr. CHAIRMAN.—They are the followers of Teresa who believe that more things are wrought by prayers.

Sri F. H. MOHSIN.—The Assembly is not a monastery or a mosque or a temple. Our duties are different. We have got here greater responsibilities to do for the welfare of the State. We have got other work to do rather than the work to be done at the mosque or temple. I do not mean to say that we should not have this moral aspect. There is a different quorum altogether for this purpose. We have got enough of such institutions in the world and even in India. The mover said that in Great Britain the Parliament begins

with prayer. But I can say that instead of that, India can have more moral virtues than any other country in the world, even without the prayer in the Assembly. It is by holding a prayer in the Assembly that we can achieve this moral aspect or spiritual aspect; it is something else. We can boast that we have got better moral virtues and spiritual virtues than any humanity or any nation has got at present. It is a fact that India can boast of such moral and spiritual virtues. In spite of the fact that in western countries they begin with prayer, they are manufacturing bombs to kill humanity itself. What is the effect of such prayers in the Assembly when they are manufacturing bombs to kill humanity itself. In this respect, our nation has gone a step further as a messenger of peace to take care of the humanity as a whole. So in this aspect it is not a mere boast; it is a fact that we are progressing in this atmosphere with the Panch Sheel programme.

Another aspect I wish to stress here is that the prayer proposed to take place here is just similar to the oath that is taken every day in the courts. ‘I speak the truth, the whole truth and nothing but the truth and so help me God.’ A person takes this oath in the Court before making any statement. When we came here, we took the same oath. So in the name of truth A swears and B swears and somebody must be telling a lie. By this kind of oath we are tempting people to commit more sins. I do not think that by only holding a prayer we will become truthful, only by commencing the Assembly proceeding with prayer. The prayer should be from the heart within and not from mere utterance on the floor of the Assembly or somewhere else. This moral or spiritual aspect cannot be taught on the floor of the Assembly or somewhere else. I am reminded that the Government issued a circular not to have Biblical teachings or Puranic or Geetha teachings in the schools. The schools are not there to give moral and religious teachings in the schools themselves; they are meant to have

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something else. It is with this object that schools are prohibited from having all these teachings. As I have already said, there are different institutions for this purpose and the Assembly should not have recourse to moral and spiritual teachings.

**Sri H. V. KOUJALGI.**—The mover seeks not to learn things here but to observe it.

**\*Sri F. H. MOHSIN.**—As I understand from the purpose of the Resolution, the prayer itself will create the feeling of fear of God and to take up to truth. That will have the effect on the Assembly members themselves; that seems to be the intention. But what I mean to say is that prayer itself cannot have any effect on the Assembly members, on the legislators; it is something else. If they want to learn these things, there are different institutions altogether. When we become members of the Assembly, we are made to take the oath and that oath reads like this:

“....., having been elected a member of the Legislative Assembly, do swear in the name of God (solemnly affirm) that I will bear true faith and allegiance to the Constitution of India as by law established and that I will faithfully discharge the duty upon which I am about to enter.”

It is not sufficient to say “that I will faithfully discharge the duty upon which I am about to enter.” That includes everything else. But if I have to discharge the duty, I must be truthful. When we begin our proceedings with this oath, what else is needed? It is not the repetition of this prayer or of this oath every day and every hour that makes one truthful. It is the conscience of every man that counts. If I am truth to my own conscience, that is sufficient; it is not by prayers that we get all these things. Secondly, the wording of this Resolution as moved by Hon'ble Member Sri Siddalingaiya may offend the susceptibilities of the members belonging to other communities also;

because the wording is “a true servant of my Motherland, with all my heart, dedicate my service to the Holy Mother.... Let the Holy Mother bless our work at this Holy Place.” The Muslims, the Christians and even Jains may not agree to this wording, because it is an incarnation of the Motherland and it is just a worship of the Mother; the land is incarnated. This conception itself is revolting to some religion. Ours is a secular State and we have also to take into consideration the atheists who do not even admit the existence of God. This is an Assembly of members not of one caste, not with one faith; this is an Assembly of persons following different faiths and even atheists. We cannot discard this element also. Even in regard to the oath that we have to take here, there is an alternative form for others. Instead of saying “I do swear in the name of God”, we can say ‘I do solemnly affirm’; the form of oath is conveniently worded. It would offend a certain section, if this resolution is to be passed. I would therefore say that this kind of prayer in the Assembly is not at all necessary and even without that we can have more moral virtues, spiritual virtues and we can be truthful and it is not that if we begin with prayer in the Assembly we may have more and more spiritual virtues.

With these words, I oppose the resolution and the amendment.

12 NOON

**ಶ್ರೀಮತಿ ನಾಗರತ್ನಮ್ಮ (ಗಾಂಧಿನಗರ).**—ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಮಾನ್ಯ ಸದಸ್ಯರು ತಂದಿರುವ ಈ ನಿರ್ಣಯವನ್ನು ಈ ಮಾನ್ಯ ಸಭೆಯು ಅನುಮೋದಿಸಲಿ, ಬಿಡಲಿ, ನನಗೆ ತಿಳಿದಿರುವ ಎರಡು ಅಭಿಪ್ರಾಯಗಳನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಹೇಳಬೇಕೆಂದು ನಿಂತಿದ್ದೇನೆ. ನಾವು ಸದಸ್ಯರಾಗಿ ಬಂದಾಗಲೇ ಪ್ರಮಾಣವಚನ ಸ್ವೀಕಾರ ಮಾಡಿದ್ದೇವೆ ಎಂದು ಮಾನ್ಯ ಸದಸ್ಯರೊಬ್ಬರು ಹೇಳಿದರು. ಆದರೆ ಈ ಪ್ರಮಾಣವಚನ ಸ್ವೀಕಾರದಂತೆ ನಾವು ಸ್ವಲ್ಪ ಪೂರ್ವ ನಡೆದಿದ್ದೇವೆಂಬುದಾಗಿ ತಿಳಿದುಕೊಂಡು ಏನಾದರೂ ಮಾನ್ಯ ಸದಸ್ಯರು ಈ ನಿರ್ಣಯವನ್ನು ತಂದಿರಬಹುದೋ ಏನೋ ಎಂಬ ಸಂದೇಹ ನನಗೆ ಬರುತ್ತಿದೆ.

ಜಗತ್ತಿನ ಆಗುಹೋಗುಗಳನ್ನು ನೋಡಿಕೊಳ್ಳಲು ನಡೆಸಲು ಯಾವುದೋ ಅಗೋಚರ ಶಕ್ತಿ ಉಂಟೆಂಬುದನ್ನು ನಾಸ್ತಿಕರು ತಿಳಿದುಕೊಂಡಿದ್ದಾರೆ. ಅದನ್ನು ದೈವ ಶಕ್ತಿ ಎಂದಾದರೂ ಕರೆಯಲಿ, ಪ್ರಕೃತಿ ಶಕ್ತಿ ಎಂದಾದರೂ ಕರೆಯಲಿ, ಜ್ಞಾನ ಶಕ್ತಿ, ಕ್ರಿಯಾಶಕ್ತಿ

ಎಂಬಾದರೂ ಕೆಲವರು, ಅಂತೂ ಒಂದು ಶಕ್ತಿ ಉಂಟೆಂಬುದು ನಿರ್ವಿವಾದ ಮಾತಾಗಿದೆ. ಅದನ್ನೇ ನಮ್ಮ ಹಿರಿಯರು ದೈವಶಕ್ತಿ ಎನ್ನುತ್ತಾರೆ. ವಿಜ್ಞಾನಿಗಳು ಪ್ರಕೃತಿ ಶಕ್ತಿ ಎನ್ನುತ್ತಾರೆ. ನಾಸ್ತಿಕರು ಮಾನವನ ಜ್ಞಾನ ಶಕ್ತಿ, ಕ್ರಿಯಾಶಕ್ತಿ ಎನ್ನುತ್ತಾರೆ. ಇಂತಹ ಒಂದು ಶಕ್ತಿಯನ್ನು ಸ್ಮರಿಸಿ ಕಾರ್ಯಪ್ರವೃತ್ತರಾಗಿ ಎಂಬುದೇ ಎಲ್ಲರ ನಿದ್ಧಾಂತವಾಗಿದೆ. 'ದೇವ ನೊಬ್ಬ ನಾಮಹಲಪು' ಎಂದರು ಬಸವಣ್ಣನವರು. ಈಶ್ವರ ಅಲ್ಲಾ ತೇರೇನಾಮು' ಎಂದಿದ್ದಾರೆ ಸಾಧು ಸಂತರು. ನಮ್ಮ ಹಿಂದಿನವರ ನ್ಯಾಯವಾದ, ಪರಂಪರಾಗತವಾದ ನಿಯಮಕ್ಕೆ ಅನುಸರಿಸಿ ನಡೆಯ ಬೇಕಾದದ್ದು ನಮ್ಮ ಧರ್ಮ. ಅದರಲ್ಲಿಯೂ ವಿಜ್ಞಾನ ಯುಗದಲ್ಲರುವ ನಾವು, ಪ್ರಜಾಪ್ರಭುತ್ವ ಕಾಲದಲ್ಲಿರುವ ನಾವು, ನಮ್ಮ ನಿತ್ಯದ ವ್ಯವಹಾರಗಳಲ್ಲಿ ಏಂಬಾ ಎಚ್ಚರಿಕೆಯಿಂದ ವರ್ತಿಸಬೇಕಾಗಿದೆ. ಅಂತಹ ಒಂದು ಎಚ್ಚರಿಕೆಯನ್ನು ಕೊಡುವುದೇ, ಪುನಃ ಅದನ್ನು ಸ್ಮರಿಸುವುದೇ ಪ್ರಾರ್ಥನೆಯ ಉದ್ದೇಶವೆಂದು ನಾನು ಭಾವಿಸಿದ್ದೇನೆ.

[ಶ್ರೀಮತಿ ನಾಗರತ್ನಮ್ಮನವರು ಕಂಡುಕಲಿಯುವ ಉದ್ದೇಶದಿಂದ "ಕಟ್ಟಡವನ್ನು ಕೇಳಿದ, ಕಟ್ಟಡವನ್ನು ನೋಡದ, ಕಟ್ಟಡವನ್ನು ಮಾತನಾಡದ" ಮೂರು ಕೋತಿಗಳ ಪ್ರತಿಮೆಗಳನ್ನು ಸದಸ್ಯರುಗಳು ನೋಡಬೇಕು ಎಂದು ಹೇಳಿ ಸಭೆಗೆ ತೋರಿಸಿದರು]

Sri B. BASAVALINGAPPA.—Is it permissible to exhibit such idols here?

Mr. CHAIRMAN.—She is just showing them only.

ಶ್ರೀಮತಿ ನಾಗರತ್ನಮ್ಮ.—ಇದನ್ನು ಸಭೆಗೆ ತೋರಿಸಿ ಸಭಿಕರು ಕಟ್ಟಡ ಮಾದರಿ, ಅರ್ಥವಾ ದರಿ ಎಂದು ನನ್ನ ಅಭಿಪ್ರಾಯವಲ್ಲ. ಇದನ್ನು ನೋಡಿ ಯಾದರೂ ಕುಯೋಗವೆಂದು ತೋರಿಸಿದನೇ. ಬೇರೆ ಉದ್ದೇಶವೇನೂ ಇಲ್ಲ. ಪ್ರಮಾಣವಾಗಿ ಕಟ್ಟಡವನ್ನು ನೋಡುವರೆ, ಕಟ್ಟಡವನ್ನು ಕೇಳುವರೆ, ಕಟ್ಟಡವನ್ನು ಆಡುವರೆ, ಎಂಬುದನ್ನು ಈ ಪ್ರತಿಮೆಯ ಮೂಲಕ ಜ್ಞಾನಿಗಳು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಬಸವಣ್ಣನವರೂ ಸಹ ಹುನಿಯ ನುಡಿಯಿದೆ ಮನಕನಾಗು, ಕಟ್ಟಡವನ್ನು ನೋಡದೆ ಅಂಧಕನಾಗು, ಕಟ್ಟಡವನ್ನು ಕೇಳದೆಂತೆ ಕಿವುಡನಾಗು ಎಂದು ಸಾರಿದ್ದಾರೆ. ಈ ಪ್ರಾರ್ಥನೆಯ ಅರ್ಥವೂ ಇದೇ. ದೇಶದ ಆಗು ಹೋಗುಗಳನ್ನು ನೋಡಿಕೊಳ್ಳುವ ಪ್ರಜಾಸತ್ತೆವಕ ರಾದ ನಾವು ನಮ್ಮ ಕರ್ತವ್ಯಗಳನ್ನು ಪ್ರಾರಂಭಿಸುವ ಮುಂಚೆ ಒಂದೆರಡು ನಿಮಿಷಗಳ ಕಾಲ ಶಾಂತಿಯಿಂದ ದೇವರನ್ನು ನೆನಸಿದರೆ ಎಲ್ಲಾ ಕಾರ್ಯವೂ ಸಾಂಗವಾಗಿ ನೆರವೇರಿಬಹುದು. ಇದರಿಂದ ಸದಸ್ಯರುಗಳ ವನಸ್ಸು ಕೂಡ ಶಾಂತಿಯಿಂದ ಇರಬಹುದೋ ಎನ್ನೇ ಎಂಬ ಭಾವನೆ ನನಗೆ ಬರುತ್ತದೆ. ಈಗ ಮಾನ್ಯ ಸದಸ್ಯರು ಈ ರೀತಿಯಾದ ಒಂದು ನಿರ್ಣಯ ವನ್ನು ಸಭೆಯ ಮುಂದಿಟ್ಟಿದ್ದಾರೆ. ಅದರಿಂದ ಈ ಬಗ್ಗೆ ಎಲ್ಲ ಸದಸ್ಯರ ಅಭಿಪ್ರಾಯದ ಮೇಲೆ ಸರ್ಕಾರದ ಅಭಿ ಪ್ರಾಯವೇನೆಂಬುದನ್ನು ವಿಮರ್ಶೆ ಮಾಡಿ, ಇದರಿಂದ ಒಳ್ಳೆಯದಾಗುವುದಾದರೆ, ಒಳ್ಳೆಯ ಪರಿಣಾಮ ಮಾಡುವುದಾದರೆ, ಶಾಂತಿ ನೆ ಸುವುದಾದರೆ ಮಾನ್ಯ ಸದಸ್ಯರ ನಿರ್ಣಯವನ್ನು ಕಾರ್ಯರೂಪಕ್ಕೆ ತರುವುದು ಒಳ್ಳೆಯದೆಂದು ನನ್ನ ಭಾವನೆ. ಈ ರೀತಿ ಸಲಹೆ

ಮಾಡಿದ ಮಾನ್ಯ ಸದಸ್ಯರು ಅಭಿನಂದನಾರ್ಹರು ಎಂದು ಹೇಳಬೇಕು. ಪ್ರಾರ್ಥನೆ ಈ ರೀತಿ ಯಾಗಿರಬೇಕು "ಸರ್ವಜನಾಃ ಸುಖಿನೋಭವಂತು, ಸತ್ಯಂ, ಶಿವಂ, ಸುಂದರಂ." ಎಂದು ಪ್ರಾರ್ಥನೆ ಮಾಡಿದರೆ ಎಂದಿಗೂ ಕಾಲಹರಣಮಾಡಿದಂತಾಗುವುದಿಲ್ಲ. ಇದ ರಿಂದ ಮನಸ್ಸಿಗೆ ಶಾಂತಿ ಬರುವುದೆಂದು ನನ್ನ ಭಾವನೆ. ಈ ನಿರ್ಣಯವನ್ನು ಸರ್ಕಾರದವರು ಧೀರ್ಘರೋಚನೆಯಿಂದ ಪರಿಶೀಲನೆ ಮಾಡಲಿ ಎಂದು ಹೇಳಿ, ಮಾನ್ಯ ಸದಸ್ಯರ ಈ ನಿರ್ಣಯಕ್ಕೆ ನನ್ನ ಹೃತ್ಪೂರ್ವಕವಾದ ಬೆಂಬಲವನ್ನು ಕೊಟ್ಟು ನನ್ನ ಭಾಷಣವನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

Sri B. BASAVALINGAPPA (Deputy Minister for Home).—Sir, I am not talking in the capacity of a Deputy Minister here, but I am contributing my thoughts on the subject as an individual member of this Assembly. I have carefully gone through the resolution moved by an elderly member of this House. Sri T. Siddalingaiah as a lawyer, I have practised for a pretty long time in courts. I was just wondering whether the mover wanted to convert this Assembly into a court of law. When a christian witness comes to the witness-box he will be given a copy of the Bible in his hands and he will be asked to take oath and say that he will speak truth, whole truth and nothing but truth. So I was just taken a back whether he wanted us to do the same thing here. I do not know whether he wants to convert this Assembly into a court of law. I am confident that the elderly members who have moved this resolution and also the amendment, want the prosperity and the well-being of the nation and the society through the deliberations of this House. In this connection my memory goes back to several ages. We should not forget what Plato has said. He wanted every man to be good. He said that if every individual becomes good then there need not be any Government, there need not be any rule and there need not be any police. From the days of Plato we have been following these the course of the footprints of the our history. Several sages and religious preceptors have been born in this country. If all the books of teachings of these great men and sages were brought together in one place, I think this entire assembly hall would be filled up I want to pose a question here. Is even one per cent. of these teachings



(SRI B. BASAVALINGAPPA)

brought into practice? There was the great Buddha who wanted the well-being and the prosperity of the whole nation and society. He wanted to bring about a religion of humanity. He wanted every individual to be happy. He wanted every individual to enjoy equal rights and duties in society. But that religion has been driven out of this country. Of course, recently a large number of people are being converted themselves into Buddhism. Then came the great Basaveshwara with his philosophy of fraternity and humanity. He wanted every individual to be happy. He wanted every individual to enjoy the same rights and duties as others. We know what happened to that great man. Ultimately, we had Mahatma Gandhi who opened our eyes. He wanted every individual to enjoy equal rights and duties. What happened to these great religious teachings and books written by the great men? Have we followed even 1 per cent of those teachings? Prayers will never improve the lot of men and they have not done. In Mysore State we have 45,000 priests in the temples. They are worshipping in these temples daily.

What has become of their prayers? Have we improved? Have we solved our problems of inequality and invidious discrimination? Have we developed a mentality of tolerance? Myself and Sri Rachaiah spoke only this, but that created a mentality of hatred and intolerance even among responsible members. I want to tell you that we have got thousands of temples and thousands of priests in our State. Daily worship is going on there. We offer prayers through the priests. If this prayer sought to be introduced by our elderly friend is accepted, then we will have to bring a priest here on the floor of this House and perform prayer. Hindus offer prayer through priests. Muslims offer prayers themselves. Christians offer prayers through their priests. Zoroastrians offer prayers themselves. This is an Assembly consisting of members of several religious denominations. My friend Sri Mohsin has given vent to his feeling

here on the subject. This is an Assembly consisting of so many people with so many ideas and so many religions. How can you bring this aspect of prayer into our midst? In fact, what has not solved the problem of inequality in society by prayers in so many temples and by maintaining several thousand of priests outside, cannot be solved or improved by prayer by the members of this House. When you have not solved it outside, how can you solve it inside? Sri Siddalingaiah who is elder to me who is more experienced and more learned than I and who has travelled more widely than I knows more than myself. So also there are others who know more than myself. But I just wonder how this resolution can be thought here on the floor of the House.

Sri MAHMOOD SHARIFF.—It seems to me that the whole concept of prayer as enunciated by the Hon'ble Members Sri Siddalingaiah has not been properly understood. By prayer I think he only means that before the session begins we will have to turn our ears within ourselves and seek the guidance of God to assist us in deliberating in a manner that behaves and befits responsible members of this House. By prayer he did not mean that a priest must be brought over here and that he should sermonise as to what our duties are. What he meant was that as in England and America we should merely pray for two minutes. With due deference to my Hon'ble friend I do not know why he considers prayers to be demonstrational prayers.

ಶ್ರೀ ಎ. ಜಿ. ದೊಡ್ಡಮೇಟಿ (ರೋಣ).—ಈಗ ಶ್ರೀ ವಾಕ್ ಸಿದ್ಧಲಿಂಗಯ್ಯನವರ ಮೂಲ ಗೊತ್ತುವಳಿಗೆ ಶ್ರೀ ಪೇರೇಪ್ಪು ತಂದಿರುವ ತಿಪ್ಪಿಕಡಿಯನ್ನು ಶ್ರೀ ಸಿದ್ಧಲಿಂಗಯ್ಯನವರು ಒಪ್ಪಿಕೊಂಡಿದ್ದಾರೆಯೇ?

ಸಭಾಪತಿಯವರು.—ಅದನ್ನು ಅವರು ಒಪ್ಪಬೇಕಾಗಿಲ್ಲ ಎಂಬುದರ ಈ ಸಭೆಗೆ ಸೇರಿದ್ದು.

Sri B. BASAVALINGAPPA.—Sir, I have understood the spirit of the resolution. I do not object to anybody praying God or the mother land or the country, as the case may be but the place for it is outside the House and not inside the House. I was just telling that the people who preached all religions never practised them in life. They preached one thing and practised

another thing. That is our tradition. In spite of the preaching by so many preists outside in and spite of the so many books written on this subject if this problem cannot be solved I wonder whether it could be solved by prayer as envisaged in this resolution. I understand that it is not the intention of the mover that priests or Moulvis should come here and guide us here. Therefore, I withdraw that portion of my speech where I have said that that was his intention. I am 37 or 38 and I do not know whether I will also be influenced by similar thoughts when I attain his age. I do not think that this is conducive to the deliberations of this House. I request him to withdraw this resolution without giving room for further discussion.

\*ಶ್ರೀ ಎಂ. ಕೆ. ಬೊಮ್ಮೇಗೌಡ (ಕೃಷ್ಣರಾಜಪೇಟೆ). ಸ್ವಾಮಿ, ಈ ನಿರ್ಣಯವನ್ನು ಶ್ರೀ ಮಾಣಿ. ಬಿ. ಸಿದ್ದಲಿಂಗಯ್ಯನವರು ಸಭೆಯ ಮುಂದೆ ಮಂಡಿಸುವ ಕಾಲದಲ್ಲಿ ಈ ನಿರ್ಣಯ ಬಹಳ ಒಳ್ಳೆಯದು, ಇದು ಸಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಬಂದಿದೆ, ಇಂಥ ಒಂದು ನಿರ್ಣಯವು ಬಹಳ ಹಿಂಪಡೆಯೇ ಬರಬೇಕಾಗಿತ್ತು ಎಂದು ಅನಿಸಿತು. ಆಯಿತು ಅಂಥ ಒಂದು ನಿರ್ಣಯವನ್ನು ತರುವುದು ಬಹಳ ನಿಧಾನವಾಗಿರುವುದರಿಂದ ಈ ನಿರ್ಣಯವನ್ನು ಸಭೆಯ ಮುಂದೆ ಮಂಡಿಸುವ ಮೇಲೆ ಈ ನಿರ್ಣಯದ ಸೂಚಕರು ನಾವಾರು ಮಾತುಗಳನ್ನಾಡಿದನಂತರ ಯಾರಾದರೊಬ್ಬರು ಈ ನಿರ್ಣಯವನ್ನು ಬೆಂಬಲಿಸಿ ಮಾತನಾಡಿದನಂತರ ಹೆಚ್ಚಿನ ಚರ್ಚೆಯಿಲ್ಲವೆ ಈ ನಿರ್ಣಯ ಪಾಸಾಗಬಹುದು ಎಂದು ನಾನು ಅಂದುಕೊಂಡಿದ್ದೆ. ಆದರೆ ಇದೀಗ ಚರ್ಚೆಯಾಗುತ್ತಿರುವುದನ್ನು ನೋಡಿದರೆ ಏನೋ ಕೆಲವರ ಮನಸ್ಸಿನಲ್ಲಿ ಅನಾವಶ್ಯಕವಾದ ಅನುಮಾನಗಳೆಲ್ಲ ತುಂಬಿಕೊಂಡಿರುವಂತೆ ಕಾಣುತ್ತಿದೆ ಈ ನಿರ್ಣಯವನ್ನು ತಂದಿತಕ್ಕೂ ಮಾನ್ಯ ಸದಸ್ಯರಾದರೂ ಈ ನಿರ್ಣಯದಲ್ಲೇನು ಹೇಳಿದಾರೆಂದರೆ-ನಾವುಗಳ ಈ ಸಭೆಯಲ್ಲಿ ಕುಳಿತು ಶಾಸನ ಸಭಾ ಸದಸ್ಯರಾಗಿ ಇಲ್ಲಿ ನಾವು ನಡೆಸಬೇಕಾಗಿರತಕ್ಕ ನಮ್ಮ ಕರ್ತವ್ಯ ಪರಿಪಾಲನೆಯನ್ನು ಯಾವ ಧೈಯ-ಧೋರಣೆಗಳಿಂದ ಮಾಡಬೇಕೋ ಅದೇನು ಧೋರಣೆಗಳಿಂದ ನಮ್ಮ ಕೆಲಸ ಕಾರ್ಯಗಳೆಲ್ಲ ಸುಲಲಿತವಾಗಿ ನಡೆಯುವಂತಾಗಲೆಂದು ದೇವರನ್ನು ನೆನದು ಅನಂತರ ಈ ಸಭಾಕಾರ್ಯಕರಾಪಗಳೆಲ್ಲ ನಾವೆಲ್ಲರೂ ತೊಡಗೊಣವೆಂಬುದೇ ಈ ನಿರ್ಣಯದಲ್ಲಿ ಅಡಕಾಗಿರುತ್ತೆಂದು ನಾನು ಅರ್ಥಮಾಡಿಕೊಂಡಿದ್ದೇನೆ. ಅಷ್ಟು ತಿಳಿಯುವುದರಲ್ಲಿ ಯಾವ ಕ್ಯಾಸ್ ಅಥವಾ ರಿಲಿಜನ್ಗಳ ಮಾತೇ ಬಂದಿರುವುದಿಲ್ಲ. ನಾವು ನಮ್ಮ ಈ ಶಾಸನ ಸಭಾಕಾರ್ಯಗಳನ್ನು ಪ್ರಾರಂಭಿಸುವ ಮುನ್ನ ದೇವರನ್ನು ಅಥವಾ ನಮ್ಮ ಮಾತೃ ಭೂಮಿಯನ್ನು ನೆನದು ನಾವು ನಮ್ಮ ಕಾರ್ಯವನ್ನಾರಂಭಿಸಬೇಕೆಂದು ಹೇಳಿರುವುದರಲ್ಲಿ ತಪ್ಪೇನಿದೆ? ಆದರೆ ಈ ಹಿಂದೆ ಆಗಲೇ ಮಾತನಾಡಿದ ಶ್ರೀಮಾಣಿ ಮೊಹಮ್ಮದನವರು ಮಾತನಾಡುತ್ತಾ ಪಾಶ್ಚಿಮಾತ್ಯ ರಾಷ್ಟ್ರಗಳು ಹಾಗೆ ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸಿ ಅವರು ತಮ್ಮ ಕಾರ್ಯಗಳನ್ನು ಮಾಡುತ್ತಿರುವುದರಿಂದಲೇ ಅಲ್ಲಿ ಈ ದಿವಸ ಆಳಂ

ಬಾಂಬುಗಳು ತಯಾರಾಗಿ ಇಡಿಯ ಮಾನವ ಕುಲವೇ ನಾಶಕೊಂಡಿತಕ್ಕೂ ಪರಿಸ್ಥಿತಿಯನ್ನು ತಂದಿದೆ ಎಂದರು. ಆದರೆ ನಾವು ಮಾಡತಕ್ಕ ಪಾಠ-ನೆಯಿಂದ ನಮಗೆ ಒಳ್ಳೆಯ ದಾರಿ ಸಿಕ್ಕಿದರೂ ಸಿಕ್ಕಬಹುದು ಅಥವಾ ಕೆಟ್ಟದಾದರೂ ಸಿಕ್ಕಬಹುದು ನಾವು ಆ ಕೆಟ್ಟದಾರಿಯನ್ನು ಬಿಟ್ಟು ಒಳ್ಳೆಯದಾರಿಯಲ್ಲಿ ಹೋಗೋಣ. ಒಳ್ಳೆಯ ವಿಷಯಗಳಿಗಾಗಿ ನಾವು ಪ್ರಾರ್ಥನೆ ಮಾಡೋಣ. ನಮ್ಮ ಹಿಂದಿನವರೆಲ್ಲರೂ, ಅಂದರೆ ನಮ್ಮ ಕವಿಗಳಾಗಿರತಕ್ಕವರ, ಸಾಹಿತಿಗಳಾಗಿರತಕ್ಕವರು ಬುದ್ಧಿ ಇಾಗಿರತಕ್ಕವರು ಇವರೆಲ್ಲರೂ ತಮ್ಮ ಒಂದು ಜೀವನ ಹಾಗೂ ತಮ್ಮ ಒಂದು ವ್ಯಕ್ತ್ಯ ಸರಿಯಾಗಿ ಒಂದು ರೀತಿಯಲ್ಲಿ ಪೇಪರ್‌ಅಪ್ ಆಗಿ ಬೇಕಾಗಿತ್ತರೆ ಅದರ ಬಗ್ಗೆ ಪ್ರತಿಯೊಬ್ಬರೂ ತಮ್ಮ ದಿನಚರಿ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹೇಗೆ ಮಾಡಬೇಕೆಂಬುದನ್ನು ವಿವರಿಸುತ್ತ ನಾವು ಇಂಥ ಒಳ್ಳೆಯ ಕಾರ್ಯವನ್ನು ಮಾಡುವುದಕ್ಕೆ ಪ್ರಾರಂಭಿಸುತ್ತೇವೆಂದು ಹೇಳಿ ಪ್ರಾರ್ಥನಾ ರೂಪದಲ್ಲಿ ದೇವರನ್ನು ನೆನದು ತಮ್ಮ ಕರ್ತವ್ಯದಲ್ಲಿ ತೊಡಗುವುದರಿಂದ ನಮ್ಮ ನಡತೆ ಒಂದು ಸ್ಥಿತಿಪದ್ಧತೆಯನ್ನು ಸಹಾಯಕವಾಗುತ್ತದೆಂದು ಹೇಳಲಾಗಿದೆ.

Sri F. H. MOHSIN.—I was not against prayer but was against prayer being offered here in the Assembly. He can pray himself or in temples or mosques. I was referring to the Assembly proceedings commencing with prayers.

ಶ್ರೀ ಎಂ. ಕೆ. ಬೊಮ್ಮೇಗೌಡ.—ಏಕೆ ಹಾಗೂ ಆಗ ಬಾರದೆಂಬುದೇ ನನ್ನ ಪ್ರಶ್ನೆ ನಾವಿಲ್ಲಿ ಅನೇಕ ಮಹತ್ತ್ವಾ ಯಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದೇವೆ. ಈ ಸ್ಥಳದಲ್ಲಿ ನಾವಿಲ್ಲಿ ದಿವಸ ಕುಳಿತು ಎರಡು ಕೋಟಿ ಜನರ ಹಣೆಯ ಬರೆ ಹವನ್ನು ನಿರ್ಣಯ ಮಾಡುತ್ತಿದ್ದೇವೆ. ಹಾಗಿರುವಾಗ ಈ ಸ್ಥಳವೂ ನಹ ಅಂಥ ಒಂದು ಪವಿತ್ರ ಸ್ಥಳವೇಕಾಗಿ ರಬಾರದು? ನಮ್ಮೆಲ್ಲರ ಭಾವನೆಯೂ ಸಹ ಈ ಸ್ಥಳವೂ ಅಂಥ ಒಂದು ಪವಿತ್ರ ಸ್ಥಳವಾಗಿರಬೇಕೆಂಬುದೇ ಆಗಿದೆ. ನಮ್ಮದು ಸೆಕ್ಯುಲರ್ ಸ್ಟೇಟ್‌ನೋ ಹೌದು. ಆದರೆ ಆ ರಿಲಿಜಿಯಸ್ ಸಾಂಕ್ರಟಿಕ್‌ನಿಂದಲೇ ಅದು ಹೋಗಿ ಬೇಕೆಂದು ಯಾರೂ ಹೇಳಿಲ್ಲ, ಇಲ್ಲಿ ಸೇರಿರತಕ್ಕ ಮಾನ್ಯ ಸದಸ್ಯರು ಒಂದಲ್ಲಾ ಒಂದು ರಿಲಿಜಿಯಸ್ ಸೇರಿರತಕ್ಕವರಾಗಿದ್ದಾರೆ. ಹಾಗೆ ಯಾರು ಯಾವ ಒಂದು ರಿಲಿಜಿಯಸ್ ಅಥವಾ ಪಂಗಡಕ್ಕೆ ಸೇರಿರಲ ಅಂಥ ಒಂದು ರಿಲಿಜಿಯಸ್ ಬ್ಯಾಕ್ ಗ್ರೌಂಡ್ ಇಲ್ಲದಿದ್ದರೆ ನಾವು ಮುಂದಕ್ಕೆ ಹೋಗಲು ಯತ್ನವೇ ಇರುವುದಿಲ್ಲ. ಅಂದರೆ ಮನುಷ್ಯನಾದವನಿಗೆ ಈ ಒಂದು ರಿಲಿಜಿಯಸ್ ಬ್ಯಾಕ್‌ಗ್ರೌಂಡನ್ನು ಬಿಟ್ಟರೆ ಆತನು ಮಾನವನಾಗಿ ಮುಂದುವರಿಯುವುದಕ್ಕೆ ಸಾಧ್ಯವಿರುವುದಿಲ್ಲವೆಂಬುದು ನನ್ನ ಒಂದು ಅಭಿಪ್ರಾಯ.

ರಿಲಿಜನ್‌ಗೆ ಏಕೆ ಹೆದರಬೇಕು? ರಿಲಿಜನ್ ಇಲ್ಲದೆ ಹೋದಮೇಲೆ ಮನುಷ್ಯನಾಗುವುದಿಲ್ಲ. ರಿಲಿಜನ್ ಪಾಕ್ಟೀಸ್ ಮಾಡುವ ವಿಧಾನದಲ್ಲಿ ತಪ್ಪು ಇರಬಹುದು. ರಿಲಿಜನ್ ಎಂದು Realisation of one's own self ಎಂದು ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. ಆ ರಿಯಲೈಸೇಶನ್ ಮಾಡಿಕೊಳ್ಳುವುದಕ್ಕೆ ಮನುಷ್ಯ ಪ್ರಯತ್ನ ಪಡಬೇಕಾದರೆ, ಪಶುವಿಗಿಂತ ಕಡಮೆಯಾಗುತ್ತಾನೆ. ರಿಲಿಜನ್ ಅಂದರೆ ಗಾಬರಿ ಪಡಬೇಕಾಗಿಲ್ಲ. ಈ ಮಹಾ ಸಭೆಯೊಳಗೆ ದಿನಚರಿಯೊಳಗೆ ನಾವು ಕೆಲಸ ಪ್ರಾರಂಭ ಮಾಡುವುದಕ್ಕೆ ಮುಂಚೆ: “ನಾನು

(ಶ್ರೀ ಎಂ. ಕೆ. ಬೊಮ್ಮೇಗೌಡ)

ಸತ್ಯವನ್ನೇ ಹೇಳುತ್ತೇನೆ; ನನ್ನ ಸೇವೆಯನ್ನು ಮಾತ್ರ ಭೂಮಿಗೆ ಅರ್ಪಿಸುತ್ತೇನೆ” ಎಂದು ಹೇಳಿಕೊಂಡು ಕುಳಿತುಕೊಂಡರೆ, ಏನು ಅಪರಾಧವಾಗುತ್ತದೆಯೋ, ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಈ ಸಭೆಯ ಕಾರ್ಯಕರಾಪ ಗಳೆಲ್ಲಾ ಪ್ರೇಯರ್ ಮೂಲಕ ಪ್ರಾರಂಭವಾಗುವುದು ಒಳ್ಳೆಯದು ಎಂದು ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. ಶ್ರೀಮಾನ್ ಮೊಹನೀ ಅವರು ಪಟ್ಟಣದ ಗಾಬರಿ ನನಗೆ ಅರ್ಥವಾಗುವುದಿಲ್ಲ. ಇಲ್ಲಿ ಪ್ರೇಯರ್ ಮಾಡುವುದನ್ನು ಪ್ರಾರಂಭ ಮಾಡೋಣ; ಏಕೆಂದರೆ ನಮ್ಮಲ್ಲಿ ಒಳ್ಳೆಯ ಭಾವನೆಗಳು ಉಕ್ಕಲ. ಪ್ರತಿ ವ್ಯಕ್ತಿಯಲ್ಲಿಯೂ ನಮ್ಮ ನಮ್ಮ ಕಾರ್ಯ ಮತ್ತು ಕರ್ತವ್ಯದ ಕಡೆ ಮನಸ್ಸು ಹೋಗಿದ್ದೇ ಆದರೆ, ಅದು ಅತ್ಯಂತ ಇತ್ತೀಕೆ ಜಲಿಸುವುದಿಲ್ಲ. ಈಗಲೂ ಕೆಲಸ ಚೆನ್ನಾಗಿ ನಡೆಯುತ್ತಿರಬಹುದು. ಆದರೆ ಇನ್ನೂ ಉತ್ತಮ ತರಹದಲ್ಲಿ ನಡೆಯಲು ಪ್ರೇಯರ್ ಮಾಡೋಣ. ಶ್ರೀ ದೊಡ್ಡ ಮೇಟಿಯವರೂ ಈ ವಿಷಯದಲ್ಲಿ ಬಹಳ ಬೇಡಾರು ಪಟ್ಟುಕೊಂಡಹಾಗೆ ಇದೆ. ಪ್ರೇಯರ್ ಮಾಡಿ ಕೆಲಸ ಮಾಡಿದರೆ ಈಗಿರುವುದಕ್ಕಿಂತ ಉತ್ತಮವಾಗಿ ನಡೆದುಕೊಂಡು ಹೋಗುವುದಕ್ಕೆ ದಾರಿ ಕೊಡುತ್ತದೆ. ಆದುದರಿಂದ ಮಾನ್ಯ ಸದಸ್ಯರು ಈ ರೆಸಲ್ಯೂಶನ್ ಗೆ ವಿರೋಧವನ್ನು ವ್ಯಕ್ತಪಡಿಸದೆ, ಯಾರಾದರೂ ಇದಕ್ಕೆ ವ್ಯಕ್ತಪಡಿಸಿದ್ದರೆ, ಅದನ್ನು ವಾಪಸ್ಸು ತೆಗೆದುಕೊಂಡು ಈ ನಿರ್ಣಯವನ್ನು ಯುನಾನಿಮಸ್ಸಾಗಿ ಪಾಸ್ ಮಾಡುವುದಕ್ಕೆ ಅವಕಾಶ ಮಾಡಿಕೊಡಬೇಕು. ಮೊಹನೀ ಅವರು, ನಮ್ಮ ದೇಶ ಸ್ವತಂತ್ರವಾದ ಮೇಲೆ ಪಂಚಶೀಲವನ್ನು ಜಗತ್ತಿನಲ್ಲಿ ಇಂಟ್ರೊಡ್ಯೂಸ್ ಮಾಡಿತು ಎಂದು ಹೇಳಿದರು. ಪಂಚಶೀಲ ಇಷ್ಟೊತ್ತು ಅತ್ಯಾವಶ್ಯಕವಾಗಿ ಬೇಕು, ಮಾನವ ತತ್ವ ಬೆಳೆಯಬೇಕು. ಶಾಂತಿ ಸ್ಥಾಪನೆಯಾಗಬೇಕು ಎಂದು ಪಂಚಶೀಲ ರೆಸಲ್ಯೂಶನ್ ನಲ್ಲಿ ಏನಿದೆಯೋ, ಅದಕ್ಕೆ ನಮ್ಮ ಒಂದಿಷ್ಟು ದೇಶದಲ್ಲಿ ನಮ್ಮ ರಾಜ್ಯದಲ್ಲಿ ಈ ಪ್ರೇಯರನ ಮೂಲಕ ಹೆಚ್ಚು ಪ್ರಾಮುಖ್ಯತೆ ಕೊಡೋಣ. ಮೊದಲು ಪ್ರೇಯರಿಂದ ಈ ಅಸೆಂಬ್ಲಿಯನ್ನು ಮುಂದುವರಿಸಿದರೆ, ಇಂಡಿಯನ್ ಕಾನ್ಸ್ಟಿಟ್ಯೂಶನ್ ನಲ್ಲಿರತಕ್ಕಂಥ ಧೈಯಗಳನ್ನು ಸಾಧಿಸುವುದಕ್ಕೆ ಸ್ಪೂರ್ತಿ ಕೊಡುತ್ತದೆ; ಸೋಶಿಯಲಿಸ್ಟಿಕ್ ಪ್ಯಾಟರ್ನ್ ಆಫ್ ಸೊಸೈಟಿಗಾಗಿ ದುಡಿಯುವುದಕ್ಕೆ ಮತ್ತು ಅದನ್ನು ಕಟ್ಟುವುದಕ್ಕೆ ಪ್ರತಿ ವ್ಯಕ್ತಿಗೂ ಈ ಪ್ರೇಯರ್ ಸಹಾಯಕವಾಗಿರುತ್ತದೆ. ಈ ಪ್ರಾರ್ಥನೆ ಇದ್ದರೆ, ದಿನಬೆಳಗು ಆಯಿತು ಎಂದರೆ ನಮ್ಮ ಕರ್ತವ್ಯದ ಮೇಲೆ ಪ್ರಾಪಕವನ್ನು ಬೀರಿ, ನಾವು ಮಾಡತಕ್ಕಂಥ ಕೆಲಸ, ಎಂದರೆ ಸೋಶಿಯಲಿಸ್ಟಿಕ್ ಪ್ಯಾಟರ್ನ್ ಆಫ್ ಸೊಸೈಟಿ ಕಟ್ಟುವುದಕ್ಕೆ ಬಹಳ ಸುಲಭವಾಗುತ್ತದೆ, ಎಂದು ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. ಈ ರೆಸಲ್ಯೂಷನ್ ಮೇಲೆ ಇನ್ನು ಹೆಚ್ಚಿಗೆ ಮಾತನಾಡದೆ, ಇದಕ್ಕೆ ಪ್ರತಿಭಟನೆ ತೋರಿಸಿದ ಮಾನ್ಯ ಮಿತ್ರರಲ್ಲರನ್ನೂ ತಮ್ಮ ವಿರೋಧವನ್ನು ವಾಪಸ್ಸು ತೆಗೆದುಕೊಂಡು, ನಿರ್ಣಯ ಯುನಾನಿಮಸ್ಸಾಗಿ ಪಾಸ್ ಮಾಡುವುದಕ್ಕೆ ಅವಕಾಶ ಮಾಡಿಕೊಡಬೇಕೆಂದು ಮತ್ತೊಮ್ಮೆ ಕೇಳಿಕೊಳ್ಳುತ್ತೇನೆ.

Sri J. P. SARWESH (Serum).—If the Hon'ble Member yields, instead of this prayer, if we have “Jana Gana Mana,” the National Anthem, what is your opinion?

Mr. CHAIRMAN.—There is no amendment to that effect.

ಶ್ರೀ ಎಂ. ಕೆ. ಬೊಮ್ಮೇಗೌಡ.—ನ್ಯಾಷನಲ್ ಆಂತ್ಮಿಗೆ ವಿರೋಧವಿಲ್ಲ. ಅದು ಎಲ್ಲರೂ ಹಾಡತಕ್ಕಂಥದ್ದು. ಇಷ್ಟೇನು ನಾವು 208 ಜನ ಸೇರಿಯಾವ ಕರ್ತವ್ಯವನ್ನು ನೆರವೇರಿಸಬೇಕೆಂದು ಬಂದಿರುತ್ತೇವೆಯೋ, ಆ ಕರ್ತವ್ಯದ ನೆನಪಿಗಾಗಿ ಪ್ರತಿ ನಿತ್ಯವೂ ಈ ನಿರ್ಣಯದಲ್ಲಿರುವ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡತಕ್ಕದು. ನಮ್ಮ ಕರ್ತವ್ಯದ ದೃಷ್ಟಿಯಿಂದ ಈಗ ಸೂಚಿಸಿರತಕ್ಕಂಥ ಪ್ರೇಯರನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುವುದು ಒಳ್ಳೆಯದು. ಈ ನಿರ್ಣಯವನ್ನು, ವಿರೋಧವಾಗಿ ಮಾತನಾಡಿದವರೂ, ಎಲ್ಲರೂ, ಒಪ್ಪಿಕೊಂಡು ಯುನಾನಿಮಸ್ಸಾಗಿ ಪಾಸ್ ಮಾಡುತ್ತೀರೆಂದು ನಂಬಿ, ನನ್ನ ನಾಲ್ಕು ಮಾತುಗಳನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

ಶ್ರೀಮತಿ ವಿ ಜಯ ರಾಘವೇಂದ್ರ ರಾವ್ ದೇನಾಯಿ.—ಅಧ್ಯಕ್ಷರೇ, ಮಾನ್ಯ ಸಿದ್ದಲಿಂಗಯ್ಯನವರು ತಂದ ಈ ನಿರ್ಣಯವನ್ನು ನಾನು ಸಂಪೂರ್ಣವಾಗಿ ಅನುಮೋದಿಸುತ್ತೇನೆ. ಇದರಲ್ಲಿ ನಮ್ಮ ಮಾನ್ಯ ಮಿತ್ರರಾದ ಸರ್ವೆಶ್ ಅವರು, ಕೆಲವು ದೇಶಗಳಲ್ಲಿ, ಎಂದರೆ ಬ್ರಿಟನ್, ಮತ್ತು ನಾಸ್ವಿಕ್ ಪಾದಿಯಾದ ರಷ್ಯಾ, ಬೇಕಾದಷ್ಟು ಮುಂದುವರಿದಿವೆಯೆಂದು ಹೇಳಿದಾರೆ. ಆದರೆ ಬ್ರಿಟನ್ ದೇಶವನ್ನು ತೆಗೆದುಕೊಂಡರೆ, ಬ್ರಿಟನ್ ಪ್ರಾರ್ಥನೆ ಬಿಟ್ಟು ಎಲ್ಲೆಡೆ ಹೋಗುವುದಿಲ್ಲವೆಂದು ನನ್ನ ಭಾವನೆ. ಏಕೆಂದರೆ ವಾರದಲ್ಲಿ ಏಳನೆಯ ದಿನವನ್ನು ಪ್ರಾರ್ಥನೆಗಾಗಿ ಅರ್ಪಿಸಿದ್ದಾರೆ. ಇದರಲ್ಲಿಯೂ ಸಹ ಕೆಲವರು ಕೈರೆಕ್ಟಾಗಿ ದೇವರಿಗೆ ಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತಿರಬಹುದು, ಇನ್ನು ಕೆಲವರು through pope ಮಾಡುತ್ತಿರಬಹುದು. ಆದರೆ ಹಾಗೆಯೇ ಒಂದು ರೀತಿಯ ಪ್ರಾರ್ಥನೆಯನ್ನು ಈ ಸಭೆಯಲ್ಲಿ ಮಾಡಬೇಕೆಂದು ಶ್ರೀ ಸಿದ್ದಲಿಂಗಯ್ಯನವರು ಒಂದು ನಿರ್ಣಯವನ್ನಿಟ್ಟಿದ್ದಾರೆ. ನಮ್ಮ ಮಾನ್ಯ ಸಿದ್ದಲಿಂಗಯ್ಯನವರು ಹೇಳಿದಹಾಗೆ ಮಂತ್ರೋಪದೇಶದಿಂದ ಏಷೋರ್ ಕಾರ್ಯಸಾಧನೆಯಾಗಿರುವುದನ್ನು ನಾವು ನೋಡಿದ್ದೇವೆ. ನಾಗರಹಾವು ಕಟ್ಟಿದರೆ ಮಂತ್ರದಿಂದ ಆದರೆ ವಿಷವನ್ನು ತೆಗೆಯಬಹುದು ಎಂದು ಹೇಳಿದರು. ಅದು ಸಂಪೂರ್ಣವಾಗಿ ಸತ್ಯ. ಅದರಲ್ಲಿಯೂ ಪತಿವ್ರತೆಯರ ಪ್ರಭಾವದಿಂದ, ಮಂತ್ರೋಪದೇಶದಿಂದ ಏನಾಗಿದೆಯೆಂಬುದನ್ನೂ ಕೇಳಿದ್ದೀರಿ; ಮಾನ್ಯ ಸ್ನೇಹಿತರು ಕಿಸ್ಕರಿಯಲ್ಲಿ ಓದಿದ್ದಾರೆಂಬುದು ನಮಗೆ ಗೊತ್ತಿದೆ; ಈ ವಿಷಯ ಮೊಹನೀ ಅವರಿಗೂ ಗೊತ್ತಿರಬಹುದು. 15 ನೆಯ ಶತಮಾನದಲ್ಲಿ ಅಥವಾ 16 ನೆಯ ಶತಮಾನದಲ್ಲಿ ಹುಮಾಯೂನ್ ಅವರು ಯಾವುದೋ ಬೇಸೆಯಿಂದ ಬಳಲುತ್ತಿದ್ದರು. ಅವರ ತಂದೆ ರಾಜರಾಗಿದ್ದ ಬಾಬರ್ ಅವರು ಬಹಳ ಕನಿಕರದಿಂದ ಪ್ರಾರ್ಥನೆ ಮಾಡಿದರಂತೆ. ಆ ಪ್ರಾರ್ಥನೆಯನ್ನು ದೇವರು ಕೇಳಿಕೊಂಡಂತೆ; ದೇವರು ಕೇಳಿಕೊಂಡು ಹುಮಾಯೂನ್ ಅವರನ್ನು ಈ ಬೇಸೆಯಿಂದ ಮುಕ್ತಾಯಗೊಳಿಸಿದಂತೆ. ಇದನ್ನು ನೀವರ ಓದಿದ್ದೀರಿ; ಮೊಹನೀ ಅವರೂ ಓದಿದ್ದಾರೆ, ಆದರಿಂದ ಪ್ರಾರ್ಥನೆ ಎಷ್ಟು ಮುಖ್ಯವಾದುದು ಮತ್ತು ಅಗತ್ಯ ಎಂಬುದು ಗೊತ್ತಾಗುತ್ತದೆ.

ಶ್ರೀ ಎಚ್. ಎಚ್. ಮೊಹನೀ (ಹುಬ್ಬಳ್ಳಿ-ನಗರ).—ಮಾನ್ಯ ಸಂತರೂ ಮತ್ತು ಸಾಧುಗಳ ಹೆಸರುಗಳನ್ನೂ ಕೇಳಿದ್ದೇನೆ. ಆದರೆ ಈ ಯುಗದಲ್ಲಿ ಈಗ ಇರುವಂತಿಲ್ಲವೆಂದು ನಂಬುತ್ತೇನೆ.

ಶ್ರೀಮತಿ ವಿಜಯ ರಾಘವೇಂದ್ರರಾವ್ ದೇಸಾಯಿ.— ಈ ಯುಗದಲ್ಲಿ ಮಂತ್ಯೋಪದೇಶದಿಂದ ಹಾಳು ಕಟ್ಟಿದವಿಷವನ್ನು ತೆಗೆದಿದ್ದಾರೆಂದು ಹೇಳಿದ್ದಾರೆ ಎಂದು ಮೊದಲೇ ನಾನು ಹೇಳಿದೆ. ಹುಮಾಯೂನ್ ಅವರ ಬೇನೆಯನ್ನೂ ಪ್ರಾರ್ಥನೆ ಮೂಲಕ ತೆಗೆದಿದ್ದಾರೆ.

Sri K. HANUMANTHAIYA (Ramanagaram).—May I know up to what time we are sitting?

Mr. CHAIRMAN.—We are closing at 12-30 P.M.

Sri K. HANUMANTHAIYA.—And then will this resolution be continued on the next non-official day?

Mr. CHAIRMAN.—Yes.

Sri MAHMOOD SHARIFF.—Today is the last day for non-official business for this Session. Does it mean that it will be carried over to the next Session?

Mr. CHAIRMAN.—Yes.

12-30 P.M.

ಶ್ರೀಮತಿ ವಿಜಯ ರಾಘವೇಂದ್ರರಾವ್ ದೇಸಾಯಿ.— ಇದಿಷ್ಟು ಅಲ್ಲದೆ, ನಮ್ಮ ಮಾನ್ಯ ಉಪಸಚಿವರು ಶ್ರೀಮಾನ್ ಬಸವಲಿಂಗಪ್ಪ ಅವರು ನಮ್ಮ ದೇಶ ಬೇಕೆಂದು ಜಾತಿಗಳಿಂದ ಕೂಡಿದೆ, ಅಲ್ಲದೆ ಶಾಸನ ಸಭಾ ಸದಸ್ಯರಾದ ನಾವೆಲ್ಲರೂ ಒಂದೇ ಶಾಂತಿಯವರಲ್ಲ ಎಂದು ಹೇಳಿದರು. ಆದರೆ ನಾನು ಹೇಳುವುದು, ಈ ನಿರ್ಣಯವನ್ನು ಓದಿದರೆ, ಇದರಲ್ಲಿ ಯಾವ ಜಾತಿಯೂ ಕಂಡು ಬರುವುದಿಲ್ಲ ಎಂದು. ಇದರಲ್ಲಿರುವಿಷ್ಟು:

“I the M.L.A., a true servant of my Motherland, with all my heart, dedicate my service to the Holy Mother; I will speak only Truth, will hear only Truth, and will see only Truth. Let the Holy Mother bless our work at this Holy Place. Let us so Concentrate our thought and deed”

ಯಾವುದೇ ಜಾತಿಯವನಾಗಲಿ ಇದನ್ನು ಹೇಳಲು ಅರ್ಹತರವಿಲ್ಲ. ‘ನಾನು ಭಾರತ ದೇಶದಲ್ಲಿ ಹುಟ್ಟಿದವನು, ಶಾಸನ ಸಭೆಗೆ ಆರಿಸಿ ಬಂದವನು, ಎಂದಿದೆಯೇ ಹೊರತು ಬ್ರಾಹ್ಮಣ, ಲಿಂಗಾಯತ, ಹೆಜನ, ಎಂದೇನೂ ಇಲ್ಲ. ಆದುದರಿಂದ ಇದನ್ನು ಎಲ್ಲರೂ ಅನುಮೋದಿಸುವುದಕ್ಕೆ ಯಾವ ತಡೆಯೂ ಇಲ್ಲವೆಂದೆನಿಸುತ್ತದೆ.

Sri J. P. SARWESH.—We had been the victims of exploitation and religion has been the weapon of such exploitation. So we are against it.

ಶ್ರೀಮತಿ ವಿಜಯ ರಾಘವೇಂದ್ರರಾವ್ ದೇಸಾಯಿ.—ನಮ್ಮ ಮಾನ್ಯ ಸರ್ವೆಸ್ ಅವರು ಕಮ್ಯುನಿಸ್ಟ್ ಆಗಿದ್ದರೆ ಚೆನ್ನಾಗಿತ್ತು ಎಂದೆನಿಸುತ್ತದೆ.

Sri J. P. SARWESH.—I am a believer in reasoning. If reasoning means Communism, then, I am sorry.

Smt. VIJAYA RAGHAVENDRA RAO DESAI.—If he wants to join Congress let him. But let him accept this resolution.

ಇಷ್ಟು ನಾನು ಹೇಳಿ, ಇದರಲ್ಲಿ ಯಾವ ರೀತಿಯ ಜಾತೀಯತೆಯೂ ಬರುವುದಿಲ್ಲವೆಂದು ಭಾವಿಸುತ್ತೇನೆ.

ಇನ್ನೊಂದು ವಿಷಯವನ್ನು ನಮ್ಮ ಮಾನ್ಯ ಮೊಹನೀ ಅವರು ಹೇಳಿದರು. ನಾವು ಇಲ್ಲಿಗೆ ಸದಸ್ಯರಾಗಿ ಬರಬೇಕಾದರೆ ಪ್ರಮಾಣವಚನ ಸ್ವೀಕಾರ ಮಾಡುತ್ತೇವೆ ಎಂದು ಹೇಳಿದರು. ಕೋರ್ಟಿನಲ್ಲಿ ಯಾವುದಾದರೂ ಕೇಸ್ ತೆಗೆದುಕೊಂಡು ಅದು ಆ ದಿನ ಪೂರ್ತಿಯಾಗದಿದ್ದರೆ, ಅದನ್ನು ಮುಂದುವರಿಸುತ್ತಾರೆ. ಮತ್ತೆ ಅದರ ವಿಚಾರಣೆಯನ್ನು ತೆಗೆದುಕೊಂಡಾಗ ಸಾಕ್ಷಿಗಳು ಪ್ರಮಾಣ ವಚನವನ್ನು ಸ್ವೀಕಾರ ಮಾಡುತ್ತಾರೆ, ಹಾಗೆಯೇ ನಮ್ಮ ಈ ಸಭೆಯೂ adjourned Sine die ಎಂದು ಹೇಳಿ ಮತ್ತೆ ಕೂಡಿದರೆ ಆಗಲೂ prayer ಮಾಡಿದರೆ ಅದರಿಂದ ಅನಾನುಕೂಲವೇನೂ ಇಲ್ಲ.

ಶ್ರೀ ಎಫ್. ಎಚ್. ಮೊಹನೀ.—ಮೊದಲನೆಯ ಸಾರಿ ನಾವು ಸದಸ್ಯರಾಗಿ ಬಂದಾಗ oath ತೆಗೆದುಕೊಳ್ಳುತ್ತೇವೆ, ಮತ್ತೆ ಅದನ್ನೇ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದರೆ, ಇದೇನು ಕೋರ್ಟ್? ಹಾಗೆ ಮಾಡುವುದು ಅನಾವಶ್ಯಕ.

ಶ್ರೀಮತಿ ವಿಜಯ ರಾಘವೇಂದ್ರರಾವ್ ದೇಸಾಯಿ.—ಇದೇ ಬೇರೆ, ಅದೇ ಬೇರೆ, ಆದಳೆಂದೇ ಬೇರೆ, ಕೋರ್ಟ್ ಬೇರೆ ಎನ್ನುವುದು ಗೊತ್ತಿದೆ. ಶಾಸನ ಸಭಾ ಸದಸ್ಯರಾದ ನಮಗೆ ಚೆನ್ನಾಗಿಯೇ ಗೊತ್ತಿರಬೇಕು. ಈ ನಿರ್ಣಯದಲ್ಲಿ ಸೂಚಿಸಿರುವಂತೆ ಪ್ರಾರ್ಥನೆ ಮಾಡಿದರೆ ತಪ್ಪಲ್ಲ. ಆದುದರಿಂದ ಈ ನಿರ್ಣಯವನ್ನು ನಾವೆಲ್ಲರೂ ಅನುಮೋದಿಸಬೇಕೆಂದು ಹೇಳಿ, ನನ್ನ ಮಾತನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

Mr. CHAIRMAN.—The House now adjourns and will meet again at one of the Clock on Monday.

The House adjourned at Thirty-Five Minutes past Twelve of the Clock to meet again at One of the Clock on Monday, the 11th April 1960.